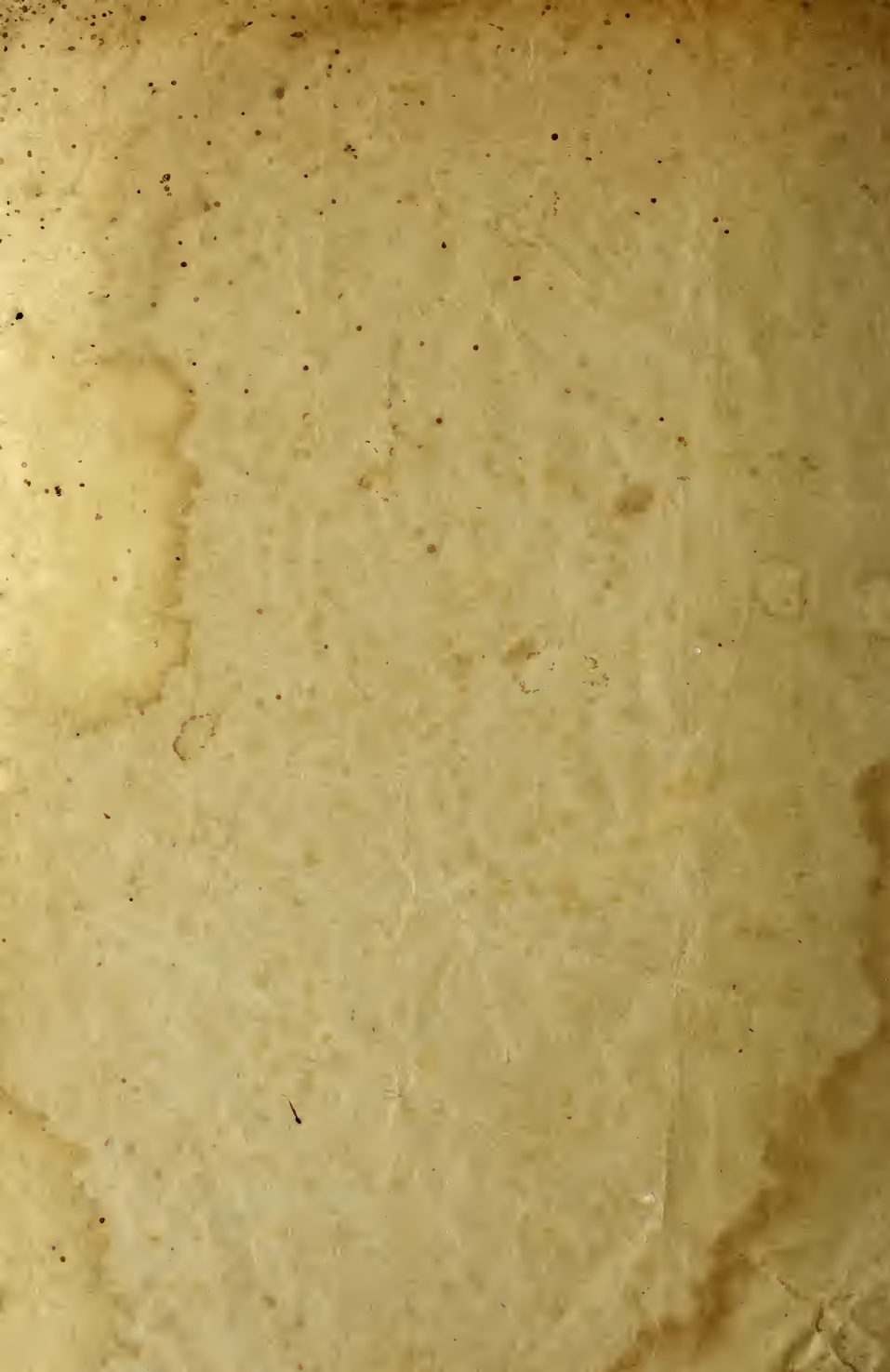


MINUTES
OF THE
TWELFTH SPRING SESSION
OF THE
BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION,
HELD WITH THE CHURCH AT
Howard's Chapel, Stanly County, N. C.
May 2nd, 3rd and 4th, 1896.

ALSO OF THE
Sixty-fifth Annual or Fall Session

HELD WITH THE
Union Grove Church, Union County, N. C.
October 3rd, 4th and 5th, 1896.

Compiled by J. W. JONES, CLERK, White Store, N. C.



BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

PROCEEDINGS OF THE SPRING SESSION.

HOWARD'S CHAPEL, Stanly County, N. C.,
May 2nd, 1896. }

Introductory Sermon delivered by Elder S. C. Little, from Matthew 11th chapter and 25th verse. Intermission thirty minutes, after which the Association convened in the house. Opened with praise and prayer by Elder N. M. Clark.

1. Called for and read letters from the several churches in this Association and their status minuted. (See Table.)

2. Appointed Elder S. C. Little Moderator, and J. W. Jones Clerk.

3. Called for correspondence from sister Associations. Received file of minutes from Abbott's Creek, Cool Spring, Mountain District and Senter Associations.

4. Invited visiting brethren from sister Associations to seats. Elder J. E. Adams, of Little River, Elder E. E. Lundy, of the Mountain District, and Elder A. J. Taylor, of Senter, took seats.

5. Appointed on Committee of Arrangements Elders N. M. Clark, J. F. Mills and J. E. Williams with Moderator and Clerk.

6. That Elders A. J. Taylor, E. E. Lundy and J. E. Williams preach at the stand on to-morrow. Service to commence at 10 o'clock, a. m.

7. Adjourned to half past 9 o'clock Monday morning. Benediction by the Moderator.

While the Association was in session in the house Elders E. E. Lundy and A. J. Taylor preached at the stand. Elder Lundy's text was 10th and 11th verses of the 55th chapter of Isaiah. Elder Taylor did not use a text.

SUNDAY MORNING, May 3rd.

Service opened by Elder E. E. Lundy, from 12th verse of the 9th chapter of 1st Corinthians. Elder J. E. Adams followed and preached. Intermission one hour, after which Elder A. J. Taylor preached from the words "Draw near unto me all you that fear the Lord," etc.

MONDAY MORNING, May 4th.

Met pursuant to adjournment. Praise and prayer by Elder E. E. Lundy.

8. Called on Committee of Arrangements to report. Report received and Committee discharged.

9. Called names of Messengers, noted absentees thus * and read Rules of Decorum.

10. Called on Presbyteries to report. No report.

11. That we extend thanks to God, this church and people of this vicinity for kindness during this meeting.

12. Adjourned to our next annual meeting mentioned in our last minutes. Benediction by the Moderator.

J. W. JONES,
Clerk.

Elder S. C. LITTLE,
Moderator.

While the Association was in session in the house Elders E. E. Lundy and A. J. Taylor conducted services at the stand.

Statistical Table--Spring Session, 1896.

CHURCHES.		NAMES OF MESSENGERS.						
		By Experience.	Baptised.	Rec. by Letter.	Restored.	Dis. by Letter.	Excluded.	Deceased.
								In Fellowship.
Bear Creek.....	Jesse Morton, G. Almond, E. F. Hunneycutt.....	1	24					
Bethany	N. G. Jones, A. D. Maness, E. C. Jones*.....	10						
Crooked Creek...	W. M. Benton, * H. M. Williams, Sr., H. M. Williams, Jr..	21						
Freedom.....	Elder Jesse Brown, * W. C. Furr.....	7						
High Hill.....	Elder J. C. Williams, * J. J. Hill, Myers Medlen*	46						
Howard's Chapel.	W. H. Poplin, Henry Carpenter, John Smith.....	7						
Jones Hill.....	Elder S. C. Little, Uriah Walters,* A. G. Morton.....	20						
Jerusalem.....	James Godwin, L. Williams, T. A. Helms*	25						
Liberty.....	J. W. Helms, B. R. Funderburk*.....	17						
Liberty Hill.....	Elder N. M. Clark, J. C. Gilbert, A. Smith*	14						
Lawyer's Spring.	C. P. Griffin, Stanly Edwards, J. W. Jones.....	29						
Meadow Creek...	J. A. Barbee,* D. E. Hunneycutt,* E. Barbee..	26						
Mountain Creek..	A. F. Hunneycutt, J. T. Russell, A. Vanhoy..	12						
Pleasant Hill.....	J. S. Norris.....	6						
Union Grove.....	I. N. Medlin,* O. Baucum, T. F. Hill.....	18						
Watson.....	J. A. Jones, Joel Mullis, S. L. Mullis*.....	21						
Absentees marked thus *								
		2	1	3	1	1	1	4303

Proceedings of the Fall Session.

UNION GROVE, Union County, N. C.,
October 3rd, 1896.

The Introductory Sermon was delivered by Elder J. C. Williams, from 14th verse of 4th chapter of Acts. After thirty minutes intermission the Association convened in the house. Praise and prayer by Brother A. G. Morton, Jr.

1. Called for the letters from the several churches in this Association and their status minuted. (See Table.)

2. Appointed Elder S. C. Little Moderator, and J. W. Jones Clerk

3. Called for correspondence from sister Associations. Received file of minutes from Mill Branch.

4. Invited visiting brethren from sister Associations to seats. Elders Eli Kane and E. E. Lundy, of the Mountain District, and Brethren Samuel Snider, M. C. Morgan and J. L. Morgan, of Abbott's Creek, took seats.

5. Appointed Elders N. M. Clark, J. F. Mills and Bro. A. J. Huneycutt, with Moderator and Clerk, a Committee of Arrangements.

6. Appointed Brethren W. H. Poplin and A. F. Huneycutt a Committee of Finance.

7. Appointed Elders Eli Kane, E. E. Lundy and S. C. Little to preach at the stand on to-morrow. Service to commence at 10 o'clock, a. m.

8. Called for Circular Letter and referred to Committee of Arrangements.

9. Adjourned to half past nine o'clock Monday morning. Benediction by the Moderator.

While the Association was in session in the house Elder E. E. Lundy and Brother A. G. Morton preached at the stand.

SUNDAY, October 4th.

Elder S. C. Little opened the services and preached from 8th verse of the 1st chapter of Timothy. Elder Kane followed but did not quote a text. Intermission one hour, after which Elder E. E. Lundy closed the services of the day, using as a text the 12th verse of the 20th chapter of Revelation.

MONDAY MORNING, October 5th.

Met pursuant to adjournment. Praise and prayer by Elder E. E. Lundy.

10. Report of Committee of Arrangements read, adopted and committee discharged.

11. Called names of Messengers, noted absentees thus * and read Rules of Decorum.

12. Called on corresponding Messengers to sister Associations to report. Elder Mills reports that Brother J. S. Norris and himself attended the Silver Creek Association, were received and had a comfortable meeting. Elder J. C. Williams also reports that he attended the Abbott's Creek Union and was received in fellowship. Others failed to attend as appointed but were excused.

13. Called on Presbyteries to report. Brother L. Chaney reports that Elder J. E. Williams and Deacon W. E. Williams formed a Presbytery at Union Grove church and ordained Brother T. A. McClenon a Deacon of the same.

14. Appointed Corresponding Messengers to sister Associations as follows: To Abbott's Creek, Elder J. F. Mills and Brethren W. E. Williams and S. Edwards and file of Minutes; to Mill Branch, file of Minutes; to Silver Creek, Elder J. F. Mills and file of Minutes; to Senter, Elder J. F. Mills and file of Minutes; to Mountain District, Elder J. F. Mills and file of Minutes; to Cool Spring, file of Minutes.

15. That our Articles of Faith and Rules of Decorum be published in these Minutes.

16. Treasurer reports on hand from last year, 99 cents.

17. Committee of Finance reports sent up by the churches this year, \$21.26. Total, \$22.25.

18. That the circular letter prepared by Elder J. F. Mills be attached to these Minutes.

19. That Elder S. C. Little be appointed to write a circular letter for our next Minutes.

20. That the Clerk have the times and sittings of this Association published in Zion's Landmark.

21. That the annual communion meetings of our churches be published in these Minutes.

22. That the next Spring Session of this Association be held with the Liberty Hill church, Stanly county, N. C., commencing on Saturday before the first Sunday in May, 1897. Brother A. G. Morton, Jr., to preach the introductory sermon;

Elder N. M. Clark alternate; and that the Fall or Annual Session be held with the Jerusalem church, Anson county, N. C., commencing on Saturday before the first Sunday in October, 1897. Elder J. E. Williams to preach the introductory sermon, Elder J. F. Mills alternate.

23. That the Clerk have 600 copies of these Minutes printed, distribute as usual, and that he have \$8.00 for his services during the year 1896.

24. That we extend thanks to God, this church and people of this vicinity for hospitality during this meeting.

25. Adjourned to times and places mentioned above.

ELDER S. C. LITTLE, J. W. JONES, CLERK,
Moderator. White Store, N. C.

On Monday while the Association was in session in the house Elders Eli Kane and J. E. Williams conducted services at the stand.

The ministering brethren seemed to be in the spirit of preaching and we believe the saints were built up and edified thereby, and the name of Jesus exalted and honored.

Financial Statement.

Sent up by the churches this year,	\$21 26
Left over from last year,	99
Total receipts,	<hr/> \$22 25
For printing these Minutes,	\$12 00
Clerk's fee,	8 00
Total expenses,	<hr/> \$20 00
Balance on hand,	<hr/> \$ 2 25

Statistical Table--Fall Session, 1896.

CHURCHES.		NAMES OF MESSENGERS.									
Bear Creek	Jesse Morton, W. P. Bowers* Green Almond, *		By Experience.								
Bethany	N. G. Jones, A. D. Maness, E. C. Jones	1	Baptised.								
Crooked Creek ..	J. E. Williams, H. M. Williams, Sr., E. C. Williams, ..	1	Rec. by Letter.								
Freedom	Elder Jesse Brown, * J. A. Holt, W. C. Farr	1	Restored.								
High Hill	Myers Medlen, J. J. Hill, A. M. Helms, ..	6	Dis. by Letter.								
Howard's Chapel.	W. H. Poplin, Henry Carpenter, John Smith ..	6	Excluded.								
Jones Hill	Elder S. C. Little, Uriah Walters, A. G. Morton, Jr ..	1	Deceased.								
Jerusalem	J. W. Medlin, L. Williams, W. A. Helms	1	In Fellowship.								
Liberty	J. W. Jones, B. R. Funderburk	1	Contributed.								
Liberty Hill	Elder N. M. Clark, J. A. Smith	1									
Lawyer's Spring.	W. D. Edwards, Stanly Edwards, J. W. Jones	3									
Mountain Creek ..	A. F. Hunnycutt, J. T. Russell, * A. Vanhoy* ..	2									
Meadow Creek ..	J. A. Barbee, A. Almon, * E. Barbee	1									
Pleasant Hill ..	J. S. Norris*	1									
Union Grove	L. Chaney, T. A. McClenon, T. F. Hill	3									
Watson	E. A. Williams, Joel Mullis, *	4									
Absentees marked thus *											
		14									
		15									
		2									
		5									
		13									
		11									
		\$21									
		26									

Annual Communion Meetings.

CHURCHES.	CLERKS AND POSTOFFICES.	Annual Communion Meeting of each Church in this Association.
Bear Creek.....	E. F. Huneycutt,	1st Sunday in Sept.
Bethany.....	N. G. Jones,	3rd Sunday in Aug.
Crooked Creek.....	E. C. Williams,	3rd Sunday in Aug.
Freedom.....	J. A. Holt,	2nd Sunday in Sept.
High Hill.....	Myers Medlin,	1st Sunday in Sept.
Howard's Chapel.	W. H. Poplin,	4th Sunday in Sept.
Jones Hill.....	A. G. Morton,	3rd Sunday in Sept.
Jerusalem.....	T. A. Helms,	2nd Sunday in Aug.
Liberty.....	J. W. Helms,	4th Sunday in July.
Liberty Hill.....	A. Smith,	1st Sunday in July.
Lawyer's Spring.	J. W. Jones,	3rd Sunday in Aug.
Meadow Creek.....	E. Barbee,	2nd Sunday in Oct.
Mountain Creek..	A. F. Huneycutt,	4th Sunday in June.
Pleasant Hill.....	J. S. Norris,	2nd Sunday in Aug.
Union Grove.....	I. N. Medlin,	4th Sunday in May.
Watson.....	S. L. Mullis,	

The above dates also represent regular monthly meetings.

Articles of Faith.

Article 1. We believe in one only living and true God, the Father, the Word and the Holy Ghost.

Art. 2. We believe in the man Jesus being the first of all God's creation and the pattern of all of God's perfection in nature, providence, grace and glory, and in relative union with the Divine Word, and thus united with the whole Trinity.

Art. 3. We believe that the Scriptures of the Old and New Testaments contain the only written revealed word of God, and are the only perfect rule of faith and practice for God's church in her militant state while here on earth.

Art. 4. We believe the doctrine of Election, that God chose His church in Christ Jesus before the world began.

Art. 5. We believe in all mankind's apostacy by transgression in Adam, their federal head.

Art. 6. We believe in the doctrine of Original Sin.

Art. 7. We believe in the impotency of man to recover himself from his fallen state by his own free will and ability.

Art. 8. We believe that sinners are justified freely by grace and before God by faith in Christ and his righteousness only:

Art. 9. We believe that God's elect or church shall be called, converted, regenerated and sanctified by the Holy Spirit in due time.

Art. 10. We believe that the saints shall persevere in grace and never finally fall away.

Art. 11. We believe that baptism and the Lord's supper are ordinances of Christ's appointment and that believers alone are the subjects of baptism and the only proper communicants of the supper; that the mode of baptism is immersion, and that neither of the ordinances is to be altered or changed by the inventions or opinions of men.

Art. 12. We believe that no man as a minister has any right to the administration of any of the ordinances of the gospel except such as are sound in the faith of the gospel, regularly baptised, called of God and have come under the imposition of hands by a regular presbytery.

Art. 13. We believe in the resurrection of the dead, both the just and the unjust, and a general judgment.

Art. 14. We believe that the punishment will be everlasting and the joys of the righteous eternal.

Rules of Decorum.

1st. A Moderator or chief speaker and clerk may be chosen by the suffrages of the members present, and the chief Moderator shall take his seat at the hour to which the Association shall be adjourned, and, after prayer shall proceed to business. It shall be his duty to keep order, and shall be entitled to the same privilege of speech as that of another member, provided he appoint one of the members to fill the chair during the exercise of such privilege, and in no case shall he give a vote unless the Association be equally divided.

2nd. Only one member shall be allowed to speak at a time, who shall rise from his seat, address the chief speaker by the appellation of brother, and while speaking shall confine himself strictly to the subject in question and shall not be interrupted unless he digress from the subject, and shall in nowise reflect on any speaker so as to make remarks on his slips, failings or imperfections, but shall fairly give his own views of the case without sophistry or criticism.

3rd. No person shall speak more than three times to one subject, without leave of the Association.

4th. No person shall absent himself from the Association without leave.

5th. No member of the Association shall address any other member of the Association by any other term or name than that of "brother."

6th. The chief speaker or Moderator shall not interrupt one member to prohibit him from speaking unless his speech is finished, except he break the rules of decorum.

7th. The names of all the members of this Association shall be enrolled by the Clerk, and be called over as often as the Association may require.

8th. Any member who shall willingly and knowingly break or violate any of the foregoing rules of this Association shall be reprov'd by the Association in any way they may think most proper.

Circular Letter.

"Govern, or Bridle the Tongue."

DEAR BRETHREN:—As I was appointed to prepare a circular letter for our next minutes, I submit the following to your consideration on the above named subject:

The tongue is proportionately a very small member of the body but is dreadfully dangerous when unbridled.

James in his general epistle says: "if any one among you seems to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is in vain."

We might pause for a moment right here, long enough to ask ourselves if there are any reasons for us to fear that our religion is vain. For one I must say I fear, yet I have hope. James also says, "the tongue is a little member and boasteth great things;" but behold how great a matter a little fire kindleth. The tongue is a fire, a world of iniquity, so is the tongue among our members; that it defileth the whole body and seteth on fire the course of nature, and is set on fire of hell. For every kind of beast and of birds and of serpents and of things in the sea is tamed and hath been tamed of mankind, but the tongue can no man tame, it is an unruly evil full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. Brethren these things ought not to be so. Then Peter 1st Epistle 3-10, says, "He that will love his life and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Now kind reader let this poor sinner, as one who wishes you well, admonish you to try to keep this untamable member of our bodies governed or bridled. The old adage, "think twice and speak once," is very good advice. We would do better to be silent than to speak when our speaking results in wounding the feelings of others, for if we do so our sin will find its way back to us.

Solomon says, "Even the fool is considered wise when he holdeth his peace." The great trouble is that there is too much said that ought not to be said, too much said by too many unbridled tongues. This business began when the

world was fired with sin, about fifty-nine hundred years ago, about the Garden of Eden and its sting has caused aching hearts among the multiplied generations of mankind, from the first sin ever committed to the nearing of the setting sun of the nineteenth century of the Christian era and still the unbridled tongue has its cruel sting and its deadly poison.

Now dear reader don't think for a moment that I want our organ of speech silenced finally. The tongue oridled is a great blessing, was given for a good purpose, and should be used to a good purpose, for the wise man Solomon said "a word fitly spoken is like apples of gold and pictures of silver." Fitness will not admit of any unfitness. Words fitly spoken are just such words as should be spoken, at the place and by whom they should be spoken. The ministry should preach the preaching they are bidden to preach, abiding in their own calling. The children of God may indulge freely or liberally in words fitly spoken. Such words as not to make wounds, but will heal such as have already been made. Such words as will strengthen the weak hands and stay the feeble knees. Say to them that are weak, be strong. Speak cheering words to the weary, tired and way-worn pilgrims. Tell them just beyond the river of death there is a home of endless life. With the ability and impressions you have speak such words as will glorify God, His cause and comfort His people, and be of what benefit you can to human-kind. Let our words be such as will make friends instead of enemies. Let us be careful that we say nothing that would offend or hurt even the least or most humble of our Father's children. If we see existing trouble between our brethren or sisters let us labor for their reconciliation instead of making them worse enemies. For "blessed are the peace-makers, for they shall be called the children of God." Brethren pray that I may live as I have admonished you to live, to even speak kindly to our enemies, for "a soft answer turneth away wrath."

Humbly submitted,

J. F. MILLS.

